

RELIGIOUS INQUIRER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—Paul.

[\$1 per annum, in advance; \$1 25 at the end of six months; or, \$1 50 at the end of the year.]

VOL. IV.

HARTFORD, CONN. FEB. 26, 1825.

NO. 8.

RELIGIOUS INQUIRER.

PRINTED AND PUBLISHED EVERY OTHER SATURDAY, BY

J. T. BEEBE,

A FEW RODS SOUTH OF THE LITTLE BRIDGE.

REV. JOHN BISBE, JR.—EDITOR.

POLEMICAL.

FOR THE RELIGIOUS INQUIRER.

TO JOHN V. N. YATES, Esq. Secretary of State,
Albany, (N. Y.)

Respected Sir,—As it is more than possible that you may consider the former strictures on your two propositions sufficiently prolix for an *ex parte* discussion, I purpose to close both subjects in the present epistle. To do this satisfactorily, they will be represented by a geometrical figure, a part of which is certainly orthodox, and the remainder is added from its analogical resemblance.

The term *transgression*, signifies to go across. He who transgresses the law of God, goes across the line or rule laid down by God, and, agreeable to your belief, can never return. I therefore represent, by the periphery of a circle, the enclosure of those who are in a sinless state, with the Triune God, composed of three persons, each of which is, in your creeds, represented as one side of an equilateral triangle. Whoever is enclosed within the circle, is not made liable to the pains and penalties annexed as a consequence of leaving it, and is evidently not in danger from the angles, which point outward only.



This is not however, strictly speaking, Calvinism; for that presumes all under God's "wrath and curse, and so liable to the pains of hell forever." As pure Calvinism is but a *caput mortuum*, we will tread lightly on the ashes of the dead, and proceed to the investigation without it.

Not only has Jehovah been represented as a triangle in creeds, confessions, and on the front of pulpits, but the sides have been designated by different colours, thus; The Father by the red, or fiery principle. The Son by blue, as Mediator; and the Holy Spirit, by white, as an emblem of the dove of peace. What resemblance these have to the imagined attributes of God, is not difficult to discover.

All who pass the prescribed boundaries, are obnoxious to eternal death, or endless misery, by your system. God the Father is represented as full of wrath, ready to hurl the offenders to remediless woe. God the Son agrees to break the triangle, to leave the circle, and to suffer as a substitute in the room and stead of transgressors, and to re-instate man in the favor of the offended Father, the red side; while the Holy Spirit agrees to assist by his influences in the work of redemption. Thus the description given by Watts elucidates the whole subject, if an unintelligible mixture of words may be termed elucidation—

"Till God in human flesh I see,
No comfort can I find;
The holy, just, and sacred three
Are terrors to my mind."

The idea here represented is, that the "just and holy three," the whole triangle, are terrors to the mind of a sinner; but when only two sides remain, and one has assumed human flesh, and of course stands between him and the justice of God, all is safe, and the dread of punishment in consequence of sin is obliterated. The justice of God is therefore given up, and the substitute, suffering the threatening originally denounced on the delinquent, now offers salvation to those who see their need of salvation from the punishment due them for guilt incurred.

A portion accept this proffered pardon, while the remainder, in whose stead the second person in the Trinity, (or blue side of the triangle) thus suffered the pains of hell, are finally lost, the infinity of the atonement to the contrary notwithstanding.

But not only is Jehovah thus described as consisting of three persons, equal in wisdom, power and glory, but Christ is said to possess "two natures in one person forever." If, therefore, "these three are one God," that one God has two natures, and three colors, or dispositions. Thus the Father is the Son, but is of a vengeful disposition, and so wrathful as to require the sacrifice of his Son, who is a third of himself, that he may be reconciled to man. Nothing short of the death of Christ on a cross can satisfy his vengeance, and purchase the gift of the Holy Spirit for the justification of sinful man. Thus then, though an apostle informs us that no man ever yet hated his own flesh, but nourisheth and cherisheth it; yet orthodoxy teaches that the Father of our Spirits, who for wise ends gave us that love for self, without which all love would be an empty sound, possesses a very different disposition, and one, which involves the paradox of hating self, that he might love his enemies.—But, admit for a moment this solecism, and then inquire, why the two thirds of this triune being do not require an

infinite atonement? Must it be imputed to their want of *malevolence*? The stern decree of the Father is—"Die he, or justice must."

Notwithstanding the stern demand of the *first* person in the trinity, he is represented as exalting the second person *above* his FELLOWS, and as giving him a name, that in that name (Jesus) every knee should bow, and that all should render glory to God the Father, when subdued to the sceptre of the Prince of Peace. But this plan coming short in its execution, either through want of power or disposition, some will endlessly perish; and he who was exalted, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins, is represented as saying, (in a rage of disappointment,) "Father, damn them, damn them, damn them!"

This then is the conclusion. The Father was so angry that man had sinned, and defeated his plan, that he determined to inflict the penalty of endless suffering on all men. Nevertheless, in a council, (secret to us) the "three persons in one God" made an agreement, in which the part of this God, termed the second person, was to stand in the place and stead of man, and to hide them from "the storms of Jehovah's justice," by suffering the punishment which they deserved, and that on the fulfilment of that contract, man should go free. This being called an infinite atonement, was set as a balance against infinite sin, and both were neutralized, two infinities eternally standing in opposition. All now must depend on free agency, which is set above the determination of Jehovah, and on the choice made in this world of darkness and ignorance, depends a blissful or a miserable eternity. In this situation, with *total depravity* on one side, and a crafty, man-hating devil on the other, where is the chance of escape? As to the *mercy* of God, he has none to bestow. He demanded the last drop of the Saviour's blood to balance the scales of justice, and will he, who has suffered in our stead, plead our cause—or would it effect any thing if he should? Thus then, every thing in your scheme is against us. The Father and Son both incensed, and the Spirit of Peace agreeing in the decision, the sentence,

"Down to hell, there's no redemption,

Every Christless soul must go,"

must be carried into execution, while we may truly say of this spectre of the imagination,

"Wild horror in her van, with flight combined,

And sorrow's faded form, and solitude behind."

Here then are a few *faint lines* in the picture of orthodoxy, supported by the infinity of sin, and the trinity in unity. If they are not sufficiently disgusting to every man of sense, it is much to be regretted that their minds have been so long trammelled, that they hug their chains, and prefer the vision of the bird of night, to the eagle eye, which can rejoice in the full blaze of a meridian sun.

I wish now to inquire, how much better is the idea of a triangle, than that of a quadrangle, a heptagon, or an octagon, in your system of divinity? All alike claim, from scrip-

ture and *common sense*, an equal share of credit, and can be equally well supported. Should you have aught to offer, it will be received thankfully, and every attention which it may require shall be paid, by, Sir,

Yours most respectfully,

MAYHEW.

REVIEW.

FOR THE RELIGIOUS INQUIRER.

Mr. Editor—In reading the Secretary, No. 52, I was rather surprised at finding a qualification for the Christian Ministry, to be thus stated; "to arouse every faculty of body and soul of their hearers, to a preparation for an awful eternity." The authority for this statement is not given. If this *be, indeed*, a qualification, I, for one, can see no possible benefit derivable from it. It is not stated in what *manner* this is to be effected; whether by presenting pre-laborations of terrific and *awful* scenes, or by instilling into their minds those principles, which will infallibly lead men to an awful catastrophe.

In the same paper, under the editorial head, may be found the following rule for determining the *truth* of this truly singular sentiment;

"Whether our views and practice as a denomination are correct or not, one thing is certain, we feel no hesitation in referring 'to the Law and the testimony,' as our only test, and we claim to believe that every thing that does not come up to sanctuary weight, ought to be rejected by every follower of the Lord Jesus Christ."

It is left for others to say, how nearly the qualification agrees with "sanctuary weight."

In the same paper may be found a piece from Zion's Herald, containing the following sentence:

"Consider you have much to do: You have many sins to wash away—many errors to deplore—a peace to make with God, if you have hitherto neglected it."

How common soever it is to talk of making peace with God, I must confess it seems to come short of 'sanctuary weight,' and not to be proveable by the 'testimony' of scripture. Paul speaks of Christ as having '*made peace*,' and that in consequence, it was the determination of God "to reconcile all things to himself." How much this is like the direction to make our peace with God, is left for those to determine, who are blest with *light* and *sight*.

The following is also copied from the same paper;

"DYING CONFESSION OF A SAINT."

"The Rev. Mr. D. when asked on his death bed, how he found himself, answered, 'I have taken my good deeds and bad deeds, and thrown them together in a heap, and fled from both to Christ, and in him I have peace.'"

Relative to the above, I would inquire, where would be the charity for a Universalist dying thus? The common expression is—"A God all mercy is a God unjust," but here is a Reverend Saint, nothing loth to trust "merely to the goodness of God," and he is placed in the calendar of saints of whose destiny not a doubt remains.

Now for my part, Mr. Editor, it seems to me that *consistency* is better than *orthodoxy*. This was not always my

opinion. Having, however, been impressed with the importance of the apostolic injunction, Prove all things, hold fast that which is good, I take the liberty of marking *tekel* on all that comes not up to sanctuary weight. If the editor of that paper be sincere in saying, "we feel no hesitation in referring to the Law and the testimony, as our *only* test," he will certainly be disposed to admit no propositions into that publication, which will not, agreeable to his own declaration, range under the banner of a "thus saith the Lord."

LEVI.

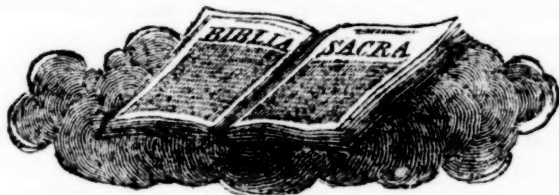
FOR THE RELIGIOUS INQUIRER.

A REQUEST FOR INFORMATION.

Mr. Editor,—In the last inquirer, an anonymous writer has stated in terms not easily misunderstood, that the Rev. Mr. Hawes has forfeited his promise, in refusing the loan of a particular discourse or discourses to a Universalist. It is believed that a member of his Church has denied the charge. You are sensible that an unsupported assertion is not proof, nor can it be a benefit to those who make it. If you possess any information on this subject, it appears to me that it ought to be communicated.

H.

[Should there ever be a public denial of the promise to loan the sermons, we are prepared to meet it by a certificate, signed by those who heard Mr. Hawes make the promise.—*Ed.*]

**RELIGIOUS INQUIRER.****SATURDAY, FEB. 26, 1825.***"Earnestly contend for the faith."***NOTES ON THE SCRIPTURES.**

When we gave an exposition of Matthew 25th, it was thought each of the prominent ideas in the chapter was fully considered; but on re-examining the subject, it appears that one portion of this discourse needs a more minute and particular illustration. It is generally said there are but two classes in this division; that those who have done well are on the right, and that those who have omitted to do good are on the left. But to whom have those on the right done good? to Christ's *brethren*; and who are Christ's *brethren*? his immediate disciples. It is hence evident that there were three classes, one that did good, one that received the good and one that omitted to do good. No class is commended for doing good to itself, but for doing acts of kindness to Christ's *brethren*. Will any one contend that sinners are excluded from the happiness of eternity, *solely* because they have not done good to Christ's

disciples? should this be the ground of their exclusion, they might reply, we passed our days on earth in climes of pagan darkness, and, never having heard of Christ, nor seen one of his *brethren*, the very condition of our existence prevented our doing those things, for the omission of which we are now condemned to endless ruin. Would equity be discernible in the consignment of pagans to perdition for such inability? It is replied, those on the left do not seem ignorant of those to whom they have omitted to do good. This very circumstance strengthens our illustration, and shows that the persecutors of the disciples are intended by those who have not done good to Christ, as they have not done good to the least of his *brethren*.

If there be not three classes, as we have endeavored to prove, then those who did good and those who received it are the same persons, and they are made to partake of eternal blessedness, *simply* because they have done good to themselves and invariably striven to promote their own welfare. But to this conclusion no one will accede, or grant that any are made endlessly happy, *solely* because they have guarded their own interests with unremitting vigilance. If those on the right neither did good to themselves, nor to those on the left, there must of necessity have been a third class to whom they might perform it; the only question is, who compose the class that receive the good? unless Christ's *immediate disciples, his brethren, his friends* were the recipients of the good for which their benefactors are commended, we frankly admit the scriptures furnish no clue by which this inquiry can be solved. But as the happiness of the pure and endless state is not founded on good done to Christ's immediate disciples, nor on works of any description, it is clearly certain this chapter alludes to no final judgment of the human race, but to the *national separation* of Jews and Gentiles. If eternal blessedness depend on the performance of good deeds to Christ's *brethren*, no person, who has lived within the last seventeen hundred years, can be saved, as no person, who has lived during that period, has seen one of Christ's *brethren*, or enjoyed an opportunity of doing good to them. However, as salvation is entirely of grace, and the decision of this chapter is grounded on works, any one may see it has no relevancy to the pure and perfect bliss of immortality. A similar result is obtained, when we examine the account, and find that Christ's *brethren* are not welcomed to the enjoyment of the kingdom, but that those who were kind to them receive a high commendation, and are invited to enter into the life and light of the gospel dispensation. Had this chapter contained an account of the grand audit of the universe, it is morally certain Christ's *brethren* would have received ineffable joy; but as there is no hint that they received any joy, we may safely infer this prediction has been applied to events, to which it has no possible reference. Thus, by discovering that there are three classes in this great *national separation*, and that the division is founded on the conduct of those who have treated Christ and his brethren well or ill, we entirely subvert the

opinion of a general and irreversible judgment, so far as it is supported by this chapter.

Another circumstance, corroborative of the explanation already given, is the fact, that Christ delivered this prediction to his disciples *privately* on the mount of Olives, and that they never mentioned it in all their preaching. If the whole world had a deep concern in the division of this chapter, it is unspeakably strange that the disciples never asserted it in any of their sermons, as Christ had commanded them, what I tell you in *darkness*, speak ye in *light*; and what ye hear in the *ear*, preach ye on the *house-tops*. How did Christ's apostles discharge the duties of their mission, or fulfil the commands of their Master, by concealing what he required them to disclose? there is but one way in which this difficulty can be obviated, and the obedience of the disciples preserved. If the prophecies Jesus made and the directions he gave *secretly* on mount Olivet were *particularly* designed for the support and guidance of his *immediate* followers, the reason of their concealment is obvious; but if they deeply concerned the *whole world* of man, we can neither discover the *benevolence* of Christ in revealing these things to a few disciples, nor their *fidelity* in proclaiming them to a world unspeakably interested in their truth.

From every view which we have been able to take of this subject, we are confirmed in the conclusion which we formerly expressed, and which we now repeat, that the doctrine of a general judgment cannot be supported from this chapter. It is equally certain, that the rejection of the Jews and the reception of the Gentiles into the *kingdom of heaven*, are set forth in remarkably plain and strong prophecy.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips, that they speak no guile."

People have been so generally taught and have so universally believed there is no profit or pleasure in religion during *this life*, that they have declared, if endless damnation were not the punishment of irreligion, they would pass all their days, should they live on this earth through eternity, in the unparalleled pleasures of sin. So true is this remark, that when rebels and ingrates are invited to leave the paths of transgression, and to engage in the service of righteousness, they are not persuaded to love God, because he loves them, or to embrace religion, because it affords any *present* happiness, but the wrath of an offended God and the fires of a quenchless lake are pressed on their imaginations to make them endure all the *miseries of piety in this life*, and to secure them against immortal anguish in a coming state. But this is entirely opposite to our reasonings in all other cases. If we desire a person to adopt a new method of conduct in his political, mercantile, or agricultural transactions, we depict the profit and pleasure of the change in bright colors and in moving language, that he may be convinced of our friendship,

and disposed to make an alteration for his advantage. Why should a different course be taken to impress the concerns of religion on the soul, when the scriptures affirm, that godliness is profitable unto all things, having promise of the *life that now is*, and of that which is to come, and that godliness is great gain? If religion or godliness be productive of misery in this life, it will most certainly produce misery in the next, as it has the *same promise* for both worlds, and will effect the same results in every stage of existence. It is moreover evident that a person does not possess religion, who considers the way of righteousness dark and uninviting; for though he may yield external homage to her ordinances and seem to enjoy her promised felicity, he declares that his *heart* is not in her service, that he takes no pleasure in obeying her laws and that all his self-denial and extreme devotion are solely for the purpose of escaping eternal vengeance. Such a person practically discredits our text, which asserts, that religion is the best mean of prolonging life, and of rendering it happy, for he declares that he has made the experiment and found the position entirely false. And it may be truly affirmed in every instance, that if a godly course be not chosen for its present advantages, its heart-felt joys and glorious prospects, it is not chosen at all, but only adopted to gain the favor of an undiscerning world, and to elude the condemnation of Heaven. It thence appears, if the scriptures give a true account of the matter, that religion is both pleasant and profitable when it is genuine, and disagreeable and profitless when it is counterfeit, and that we can determine all pretensions by this infallible criterion. Let each one then apply it to himself, that he may ascertain the character of his faith and the strength of his hope; that he may *know* whether he rests on sand, or on the Rock of ages, and that he may be prepared to give a *reason* for his expectations, and not the *fear* of utter ruin. Should people thus conduct, the character of God would be more fully understood, the obligations of duty more heartily loved, and religion, pure and undefiled, would unite society in bonds of endearing brotherhood. But while righteousness is inculcated by comminations of unutterable perdition, men, even with this fate impending, will be eye-servants, keeping God's commands in appearance, yet breaking them in *heart*.

PLANTING A DYING PILLOW WITH THORNS.

A letter from Mr. Asael E. Kelsey, formerly of Berlin, (Conn.) now of Hudson, (Ohio) mentions the death of his daughter, in circumstances of heart-rending agony. It seems her parents are Universalists, and that she was reared in the belief of God's universal and efficient love, and continued to rejoice in that faith, till one year previous to her death. At that time, the Rev. Mr. Hanford and his deacons called on her, in the absence of her husband, and by persuasion, flattery, craftiness and the influence of female associates, unsettled her mind and left her in doubt

darkness and fear. Though the impressions of that interview gradually subsided through the last year of her life, yet they never left her, but rendered her dying bed a scene of peculiar trial to those who had any sympathy for her, in this season of hopelessness and dissolution. Her religious friends rejoiced at her situation, once reported that she had been converted to Presbyterianism and seemed to proportion their felicity to her agony. She received little comfort from any thing which was done for her, and although Mr. Hanford visited her three times, his calls, prayers and conversation afforded slight and short relief. The physicians were satisfied that her disorder was not fatal, and that they might have saved her without difficulty, had she not been afflicted with a mental disease, which no human appliances could remove, and which was constantly increased by the injudicious conduct of her pious friends. It was the settled opinion of her medical attendants that she was prematurely deprived of life by those, who inconsiderately strove to fit her for another world, and that the pain and weeping of her dying hours were greatly heightened by their strange attempts to solace a penitent and despairing sinner. Notwithstanding all their efforts, and all their prayers, she died in utter darkness, exclaiming, "Lord have mercy on me, I am undone forever." If such a person were brought out a bright Presbyterian, as her religious friends reported, and died under a soul-withering horror of eternal damnation, what did she gain by leaving her first faith, or what consolation could her death yield her parents? By what authority did the minister and deacons threaten her with endless ruin, unless she abandoned Universalism, and what did they give her in place of the Rock of ages, on which she might rest her soul for eternity? Thus has an amiable woman, at the age of 23, been taken from her husband, her two little babes and her disconsolate parents by the soul-freezing horror of Calvinism, and sent down to the sleep of the dust without a ray of hope. Had not this deed been perpetrated under the color of religion, and through a deep anxiety to save a poor sinner from the wrath of her only Friend, it would have roused the indignation of the community and been stigmatized with the name of murder; but now it is considered a praiseworthy act, though it hurried the sufferer out of life and gave her relations the cup of gall mingled with wormwood. If parents, husbands, brothers and sisters be unwilling to endure the excruciating pain which was experienced in this case, let them take effectual means to check the preaching of endless misery, and they may enjoy gospel peace, and have tranquility and happiness in their families.

[The above article has been delayed a long time, as the letter containing the particulars was lost.]

We have often been amused with the profound speculations of theologians concerning the time when the world was created, the dialect in which the devil tempted Eve and the topography of paradise, but all these edifying

themes of *d'vinity* must yield to the accurate history of Lightfoot who says, that "Adam was created on the sixth day at nine in the morning; that he fell about noon, that being the time of eating; and that Christ was promised at three in the afternoon."

SUBSTITUTION FAIRLY EXHIBITED,

IN A CASE

From a late London Paper.

Mansion-House. Edmund Angelini, professor of languages, and whose fracas with the Austrian Ambassador respecting the refusal of a passport has excited some curiosity, came before the Lord Mayor, and made a statement to the following effect: "My Lord,—He who has violated the law, ought to perish by the sword of justice—Mr. Fauntleroy ought to perish by the sword of justice. If, however, another take his place, I think justice ought to be satisfied: now I devote myself for Mr. Fauntleroy, I take upon myself his crime, and wish to die to save him; he is a father; he is a citizen; his life is useful; mine is a burden to the world. I am in good health; my mental faculties are unimpaired. I do not ask this in order to get my action spoken of, but I apply for it as a favour."

Mr. Angelini proceeded to support his request to die on the scaffold, with great energy of manner, and uncommon external manifestations of sincerity.

The Lord Mayor expressed his surprise at the application, and his doubts as to the soundness of the petitioner's faculties.

Mr. Angelini vehemently assured his Lordship of the perfect condition of his understanding. "Accordez moi cette grace," said he, "J'ai toute ma tete."

He was informed that it was contrary to all justice, and to all practice too (as a man of his education might have known,) that the life of an innocent person should be taken as a substitute for that of one who was guilty, however disposed the innocent person might be to make the sacrifice.

Mr. Angelini said, that there was a strong argument against that position in holy writ, from which it was plain to all believers, that our Saviour died as an atonement for the sins of others. He did not see why he should not be allowed to imitate that grand example. Upon being informed of the absurdity of his application, he became calmer, but he said he was very, extremely, willing indeed to die. When asked whether he was the same person who was sometime ago taken before a magistrate at Marlborough-street police office, he replied in the affirmative, but said that the charge was all wrong, that he was innocent, and that his innocence was proved. He also acknowledged that he had lived some time at Bath, but he declared that his character would bear the strictest investigation.

The following paragraph gives the finale of this singular application:

While these scenes were passing, the Italian teacher of languages, Angelini, who on Friday applied to the Lord Mayor for permission to die for Mr. Fauntleroy, knocks at the door of Newgate, and introduced himself to the Ordinary, who was just going to administer the sacrament. He said he had come to take the place of the convict as he was very anxious that that person's life should be saved, in consideration of his wife and family. The Ordinary remonstrated with him upon the absurdity of the application; but finding that the more objections were made, the more noisy the Italian became, he desired one of the officers to talk to him upon the subject. Angelini, after some expressions of regret at not being allowed to die on the scaffold, suddenly quitted the prison, into which he had

gained admission upon the strength of the Lord Mayor's name.

OBSERVATIONS.

Here is a case, in which the doctrine of vicarious suffering is strongly displayed, and in which its admirers should rejoice. But it seems amazing that those who believe in substitution should prevent Angelini from imitating Christ, when they suppose he endured the penalty of the law that we might be freed from condemnation. Notwithstanding this belief, they contend that this request is contrary to all justice and to all practice too, and question the man's sanity, in consequence of his application. If it were unjust for Angelini to die for Fauntleroy, if it were impossible for him to become criminal on his account, how was it just that Christ should die for us, or in our stead, or how could he be guilty on our account? if it were both just and possible for Christ to die in our place and to bear our sins, then the Lord Mayor and Ordinary were extremely culpable in refusing Angelini's application, as he urged it from the example of Christ, as they believe in substitution and as the scripture says, Hereby we understand what love is, since he laid down his life for us; and we ought to lay down our lives for the brethren. When it is granted in words that Christ's example is obligatory, why should it be denied in deed?

It is certainly a new fact in the history of our race, that the soundness of a man's understanding should be doubted, because he wished to imitate the conduct of Christ; especially as he and the court viewed that conduct in the same light. Are courts afraid or ashamed to act up to their principles, or do they fear that may be disgraceful or injurious on earth, which, in the plan of God, is the rock of salvation and the ground of his eternal glory? Can they pretend that a holy God has acted *unjustly*; can they pass sentence of condemnation on his scheme, in the matter of substitution, in their public decisions, and then subscribe to this doctrine on the Sabbath and avow their trust in it in their devotions at the altar? If it be totally improper and utterly unjust for men to imitate God, let it be taught from the pulpit in language as plain and as strong as that which has issued from the bench, and let these modern reformers substitute *perfection* in the place of God, that we may copy it with safety and pleasure. When the believers in substitution brand their own sentiments with the name of *injustice*, and refuse to hang the innocent for the crimes of the guilty, how will they prove the sincerity of their conviction, or show the least deference to the authority of Heaven? If they then set aside the example of God and consider it contrary to *all justice*, while they admit the correctness of the principle on which he acts, for the purpose of maintaining their orthodoxy, we shall hereafter understand that term to mean absurdity. If any person can reconcile the conduct of these good Churchmen with their belief in substitution and desire to imitate God, let him undertake the work in good earnest.

NOTICE.

MR. BISBE will deliver a series of Sabbath-Evening Lectures on the following subjects, when the weather shall be favorable:—

1. The character of God.
2. His object in the creation of man.
3. The strength, wisdom, goodness and certainty of his every purpose.
4. Original Sin.
5. Total Depravity.
6. Vicarious suffering, or imputed guilt and righteousness.
7. Election and Reprobation.
8. The unity of God.
9. The character of Christ.
10. The object of his mission.
11. The success of his undertaking.
12. The homage of heart and life due to God for the love, wisdom and power displayed in creation, providence and grace.
13. The morality of the gospel, or the religion of christians.

The subject will be announced from the desk on each Sabbath, when the weather is agreeable.

[The four first Lectures have been delivered, and the fifth will be given To-Morrow Evening, should the weather permit.]

ERRATUM.

In the last number of the Inquirer, in the Address to the First Ecclesiastical Society in Hartford, for 1 Cor. xv. 47, 8, 9, read 1 Cor. xv. 47, 48, 49, and the verses corresponding with those numbers.

TO CORRESPONDENTS.

The former correspondents of this paper are solicited to renew their favors.—Our friend in Southington, who has requested an explanation of several passages of scripture, is informed that we cannot comply with his wishes, till he has stated the object of his inquiry with *explicitness*.

Those who have borrowed from our paper are requested to remember the *eighth commandment*.—Pr.

MISCELLANEOUS.

ATONEMENT.

The following statement we re-publish from the New-Hampshire Sentinel published at Keene.

Many preachers of the present day, who verily believe they only adhere to the 'faith once delivered to the saints,' would fain make their less informed hearers imagine, that on the *essential* doctrines of the gospel, there is no difference of opinion among them. This, it appears to me, is a mere fiction. Any man of common understanding, who has perused their publications for the three last years, must be convinced that there is an *essential* difference of opinion among them on many important articles of their creed;—and he must also be convinced that what is called *orthodoxy*, has undergone an *essential* change during the last twenty years. It would be a very easy matter, by referring to

their publications, to prove the truth of these assertions. At present I shall refer only to their difference of opinion on the important doctrine of the atonement. Within a short period, three discourses have been published on this doctrine—one by Dr. Murdock, Professor at Andover; a second by Mr. Stewart, Professor at Andover; and a third by Dr. Dana, minister in Londonderry.

"Dr. Murdock thinks the atonement to be a display or exhibition, by means of the sufferings of Christ, of the justice of God, for the purpose of impressing his creatures, as they would be impressed by the execution of his law. It is thus a symbol which operates as a substitute for the execution of the law."

"Mr. Stewart thinks the atonement to consist in the substitution of Christ's suffering in the place of man's punishment, so as to be received as an equivalent, not in kind and quantity, but in regard to the end to be answered."

"Dr. Dana thinks the atonement to consist in a more exact and literal substitution of Christ's sufferings in the place of man's punishment, so that as a surety he paid our debt, both of obedience and suffering, and his merits may be properly said to be imputed to us."

Here we can see the difference for ourselves. That these gentlemen think this difference of some importance, may be inferred from the following correct statement. At a meeting of the Andover association of Ministers, during the last season, several students of the Theological Institution presented themselves for examination and approbation. One of them was asked, by a member of the association, to explain his views of the atonement. The young man made no reply. He was asked a second time. The only reply was a nod of the head. The question was put a third time. A very evasive answer was returned. After the examination had closed, the young man came to the clergyman, and said,—he presumed he ought to apologise for his apparent rudeness in not answering his question; but, said he, you know it does not do for us young men to give our opinion on those subjects, concerning which the heads of the faculty have not yet come to an agreement.

Christian Register.

A BIGOT CANNOT LOVE GOD.

If any man say, I love God—and even say it with the utmost confidence—and hateth his brother, (though he think diametrically opposite, belong to a different society, or to none) which he will do more or less, if he do not love him—he is a liar—he affirms what is false, although, perhaps, he may not know it to be so: for he that loveth not his brother, whom he hath seen—who is daily presented to his senses to raise his esteem, or move his kindness or compassion towards him—how can he love God whom he hath not seen—And this commandment have we from him—both from God & Christ, that he who loveth God, will love his brother also. That is, every one, whatever his opinions or modes of worship may be, purely because he is the child, and bears the image of God. Bigotry is properly the want of this pure and universal love. A bigot only loves those who embrace his opinions, and he loves them for that, not for Christ's sake.

A Roman Catholic Priest in this City has lately been put into close confinement in one of our prisons, for a violation of the 7th commandment, under very aggravated circumstances. Bail demanded, \$7000.—*Philad. Reformer.*

Religion seems as necessary to mankind as water; the purest of both is most salutary; yet, in that state neither please the palate. In all ages mankind have been fond of adulterating both with foreign ingredients: these ingredients are often of an intoxicating quality, which perverts

their beneficial nature, heats the brains, renders men quarrelsome, sometimes furious, and makes what was intended as a blessing operate as a curse.

REV. MR. SABINE'S LECTURES.

Are published. A reply to them may be expected from Mr. BALFOUR, in the course of eight or ten weeks.—*Mag.*

An instance that proves, that incidents, in a stage-coach, sometimes produce or promote salutary impressions.

In company, in the conveyance alluded to, was a young man of social temper, affable manners, and considerable information. His accent was barely sufficient to discover, that English was not his native tongue; and a very slight peculiarity in pronouncing the *th*, ascertained him a Dutchman. He had early entered into the military life; had borne both a Dutch and French commission: had travelled much; was master of different languages; and evinced by his deportment, that he was no stranger to the society of gentlemen. He had however, in a high degree, a fault too common among military men, and too absurd to find an advocate among men of sense—he swore profanely and incessantly! While the horses were changing, a gentleman, who sat on the same seat in the coach with him, took him by the arm, and requested the favor of his company in a short walk. When they were so far retired as not to be overheard, the former observed, "Although I have not the honor of your acquaintance, I know, sir, that your habits of feeling are those of a gentleman, and that nothing can be more repugnant to your wishes than giving unnecessary pain to any of your company." He started, and replied, "Most certainly, sir, I hope I have committed no offence of that sort." "You will pardon me for pointing out an instance in which you have not altogether avoided it." "Sir," said the young officer, "I shall be much your debtor for so friendly an act; for upon my honor, I cannot conjecture in what I have transgressed." "If you, sir," said the former, "had a very dear friend, to whom you were under unspeakable obligations, should you not be deeply wounded by any disrespect to him, or even at hearing his name introduced and used with a frequency of repetition, a levity of air incompatible with the dignity of, or the regard due to his character?" "Undoubtedly, and I should not permit it; but I know not that I am chargeable with indecorum to any of your friends." "Sir, my God is my best friend, to whom I am under unspeakable obligations! I think you must recollect that you have very frequently, since we commenced our journey, taken his name in vain. This has given to me and others excruciating pain." "Sir," answered the officer with a very ingenious emphasis, "I have done wrong—I confess the impropriety—I am ashamed of a practice which, I am sensible, has no excuse: but I have imperceptibly fallen into it: and I really swear without being conscious that I do so. I will endeavor to abstain from it in future; and as you are next on the seat, I shall thank you to touch my elbow as often as I trespass." This was agreed upon; the horn sounded, and the travellers resumed their places. In the space of four or five miles, the officer's elbow was jogged every few seconds; he always colored, but bowed and received the hint without the least symptom of displeasure, and, in a few miles more so mastered his propensity for swearing, that not one oath was heard from his lips, during the rest, which was the greater part of the journey.—*Liverpool Kaleidoscope.*

Unless men bring forth the fruits of religion, which are peace, joy, long suffering and charity, it is certain they do not possess it; for the state of the heart is as readily determined by the life, as the character of the tree by its fruits. Not every one who says Lord, Lord, recognizes Christ for his Master, for if he loved his Teacher, he would keep his commandments.

POETRY.



"Let every thing that hath breath praise the Lord."

[SELECTED.]

DAILY DUTIES, DEPENDENCE, AND ENJOYMENT.

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."—Rom. xiv. 8.

When, streaming from the eastern skies,
 The morning light salutes my eyes,
 O Sun of Righteousness divine,
 On me with beams of mercy shine;
 Chase the dark clouds of guilt away,
 And turn my darkness into day.

When, to Heaven's great and glorious king,
 My morning sacrifice I bring;
 And, mourning o'er my guilt and shame,
 Ask mercy in my Saviour's name:
 Then, JESUS, sprinkle with thy blood,
 And be my advocate with God.

As every day thy mercy spares
 Will bring its trials and its cares,
 O Saviour, till my life shall end,
 Be thou my counsellor and friend;
 Teach me thy precepts, all divine,
 And be thy great example mine.

When pain transfixes every part,
 And languor settles at the heart;
 When, on my bed, diseased, oppressed,
 I turn, and sigh, and long for rest;
 O great Physician! see my grief,
 And grant thy servant sweet relief.

Should Poverty's consuming blow
 Lay all my worldly comforts low,
 And neither help nor hope appear,
 My steps to guide, my heart to cheer;
 Lord! pity and supply my need,
 For thou, on earth, wast poor indeed.

Should Providence profusely pour
 Its various blessings in my store,
 O keep me from the ills, that wait
 On such a seeming prosperous state:
 From hurtful passions set me free,
 And humbly may I walk with thee.

When each day's scenes and labours close,
 And wearied nature seeks repose,
 With pardoning mercy richly blest,
 Guard me, my Saviour, while I rest:
 And, as each morning sun shall rise,
 O lead me onward to the skies.

And, at my life's last setting sun,
 My conflicts o'er, my labours done;
 JESUS, thine heavenly radiance shed,
 To cheer and bless my dying bed.
 And from death's gloom my spirit raise,
 "To see thy face, and sing thy praise."

Christian Observer.

DIED.

In New-York, on the 9th inst. Mr. Eli Wadsworth, son of Mr. John Wadsworth of Farmington, Conn.

[By request of the friends, a funeral discourse will be delivered at the Universalist Church in this City, To-Morrow, 27th.]

In Fryeburg, on Saturday last, Mr. Henry Gordon, aged about 46 years. He received a wound by the falling of a tree, about a week previous, which caused his death.

Obituary panegyric is but too common, but at the same time it would be injustice to say that he did not possess every virtue which could adorn human nature, and ensure a reward in heaven. Benignity of feeling and cheerfulness which is the "offspring of piety," combined to make this man beloved by all who knew him. If the fond wishes of a tender wife, and affectionate family could have been answered, this man "had not died." But while they are called to mourn the loss of his company here, they can look forward to that happy time when they shall meet him in unclouded skies, beyond the confines of the tomb. He was a firm believer in the doctrine of Universal Salvation during his life, and he died in the glorious belief that Jesus Christ is the Saviour of the world.—*Oxford Observer.*

BOOKS

FOR SALE AT THIS OFFICE.

KNEELAND & M'CALLA.

Complete sets of the Public Discussion, between Rev. Mr. M'Calla, a Congregationalist, and Rev. Mr. Kneeland, an Universalist, on the question, "Is the punishment of the wicked absolutely eternal? or is it only a temporal punishment in this world, for their good, and to be succeeded by eternal happiness after death?" Price \$1 50

KNEELAND'S Translation of the New Testament, \$1 50

BALLOU'S Eleven Sermons, 50

HYMN BOOK used at the Universalist Church in this City, 75

FORCE OF PREJUDICE, 20

Remarks on Dr. Griffin's Requisition for 700,000 Ministers, 12

Sin against the Holy Ghost, —by Geo. B. Lisher. 10

☞ New Subscribers for the INQUIRER can have the numbers from the commencement of the present volume.—Terms, \$1 per year, if paid within six months.

☞ All Communications for the INQUIRER must be addressed to the Editor; and all letters on business, to the Publisher, (*post paid*).